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THE STORY OF THE CHURCH *of* ENGLAND IN RUPERTSLAND

BY
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WITH A FOREWORD
BY
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To
Mrs. R. B. McElheran, President
of the Rupert Land W.A.

and
the ladies who have, under her
guidance, done so much for the
expansion and consolidation of
the Church in the North-west.

Foreword

There is a growing desire among our Church members in the West to know more of the beginnings of the history of the Church of England in Rupertsland. This unpretentious yet valuable little book by the Rev. Dr. Johnstone, of which I have enjoyed a preliminary perusal, will, I think, meet a deeply-felt want. With a commendable simplicity of style, appropriate to its original delivery as a series of Lectures to the Woman's Auxiliary, it tells a simple but enlightening story of the labors of the pioneers and leaders of the Church in the West. Necessarily limited in its scope, it presents the salient features of the Church's progress in a lucid sequence, which will whet the reader's appetite for more. In this Centenary year, particularly, these chapters constitute a record of special value. I feel we owe a debt of gratitude both to the author who compiled it and to the W. A. who undertook its publication for the pleasure and instruction of a wider audience.

G. F. COOMBES.

The Deanery, Winnipeg
August, 1920

Preface

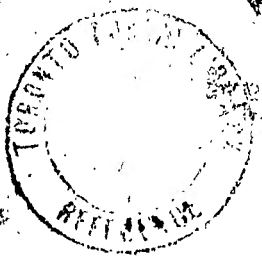
This simple little book lays no claim to literary form. It consists of six short lectures, delivered, in the first place, to the All Saints' Winnipeg Branch of the Woman's Auxiliary to Missions, and afterwards to several of the other parochial branches of the W. A. in and around Winnipeg.

The duties of a busy life prevent my re-writing the lectures in a more attractive style; perhaps their simplicity may be an asset in their favour.

When I was asked to consent to their publication, I gladly acceded to the request, but I stipulated that they should retain the form in which they were delivered.

If they, even in a very modest way, help in setting forth the outlines of the story of the Church of England in the Northwest, I shall be entirely satisfied.

ROBERT C. JOHNSTONE



CHAPTER I.

"BRITISH NORTH AMERICA UP TO THE END OF THE 18TH CENTURY"

AS we are this year to celebrate the one hundredth anniversary of the coming of the Church of England into the great Northwest, and as we are to study the progress of the church in that vast territory, perhaps it may be as well if I give a brief geographical description of the country which we shall try to cover. The country is called Rupert's Land from its having been given by King Charles the Second—in a Charter incorporating the Hudson's Bay Company—granted 1670 to the great Company headed by Prince Rupert, son of Frederic, Elector Palatine and Elizabeth, daughter of James the First.

The Territories thus granted to the Hudson's Bay Company are of great extent, reaching from the Western boundary of Canada to the Pacific Ocean, and from the frontier of the United States to as far north as has been hitherto explored, with the exception of the portion known as Alaska. When I say the Western boundary of Canada, I mean the country watered by Lake of the Woods, so that Rupert's Land meant, roughly speaking—Kenora to the Rockies.

The Indians, who were scattered over this vast area, were of many tribes, and they lived mainly by hunting and fishing. In my lecture today, I do not propose to do more than to give you a general idea of the condition of things up to the end of the eighteenth century, when there was a stirring of the Church's dry bones in the old land, and those who were in authority were beginning to understand, from the scanty information at their service, how great were the spiritual needs of this vast territory. Their ignorance of the condition of things was simply colossal. Why, even Bishop John Strachan, of Toronto, as late as 1825, spoke of the Red

River Settlement as being near to Hudson's Bay. Now, either his geography was seriously at fault, or his ideas of the meaning of the word "near" were very hazy.

There is an old saying to the effect that "The shoemaker's wife is the worst shod;" and, I fear that the principle underlying this applies with no little force to ourselves. During the last three years, we have given not a little study to the question of Missions in general; we also have taken up the study of the great faiths of the world, and learned not a little about them.

In so doing, we were doing well; but I do not think, we were doing the best. Our Blessed Lord, when giving His marching orders to the Apostolic band, after His Resurrection, said to them—"Ye shall be witnesses to me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

First, in their own city; then, in the province of which that city was the capital; then, in the province next to their own, where there was a great need for purer teaching; and then, in the uttermost parts of the earth.

In beginning the study of Rupert's Land, we are following Our Lord's injunctions. But, we have not been alone in our former way of working. The great Mother Church of England was doing a good deal for the "uttermost parts of the earth," before she gave a thought to this great territory, which was held by a Company of her own citizens, under a charter from her own Government. And yet, in the Preface to the Book of Common Prayer (I mean the Preface which now stands first) the first missionary note was struck, in so far as the English Church is concerned, when it gave as a reason for the issuing of the Order of Baptism for those of riper years,—“that it may be always useful for the baptizing of natives in our plantations.” The note was struck, but it fell upon deaf ears, and nothing was done for many a long day.

I wish this afternoon to give you a little talk about Missions, not as they are carried on in India, China, and Japan,—but as they have been carried on in this great Northwest.

We look around us today, and we see many fine churches, and parsonages, and church halls. We wonder how it all came about.

Now, you are all aware that Canada only came to be known to the people of the old world in the fifteenth century. Before that time it was a wild, trackless land,—a land of boundless prairies, and vast forests, a land over which thousands of buffaloes roamed,—a land in which there were many tribes of Indians, but no white people like ourselves.

John Cabot came to Newfoundland in 1497, and his son Sebastian in 1498. They were really trying to find a more direct route to China, but, they did not succeed.

About eighty years afterwards, Martin Frobisher (1577) tried to make his way across the continent.

Ten years after that, John Davis managed to get past the entrance to Hudson's Bay.

In 1610, Henry Hudson sailed up what has been known as the Hudson River, and paved the way for the founding of a Dutch colony,—then called New Amsterdam—now called New York. A year later, he sailed through the narrow Hudson's Straits, and so on into the icebound inland sea. There his crew mutinied, and turned poor Hudson adrift in an open boat, along with his son and two others. They were never heard of again, but Henry Hudson will be remembered in the name given to the great northern bay, and in the stately river that forms one of the most charming entrances to New York.

In 1612 Thomas Button discovered, and named, the Nelson River.

Many other travellers made voyages to the northern parts of Canada; but, on account of the wildness of the country, and the savage character of the people, no one thought of settling in it, to trade, or farm, or develop any industry.

At last, however, two men came, with notions of a settlement. These were Frenchmen, called Gros-eilliers and Radisson. The first fort in Western Canada was built by them. Doubtless it was of the most primitive character—a large building, or set of buildings,

surrounded by a stockade of rough hewn posts, just such as may be seen at some of the Hudson's Bay trading posts still. In 1658, they visited some Indian tribes on Lake Superior; and, in the next year, they wintered with a band of Crees at James Bay. They actually lived in the tepees with the Red men, and learned from them many things concerning their language, and manner of life, and of the resources of the land. On account of the jealousy of their own countrymen, they had great difficulty in establishing a trade in furs with the Indians. Eventually, they went to England, and managed to interest King Charles II. in their schemes for the formation of a Company, and, as a result, the Hudson's Bay Company received a Royal Charter, on May 2nd—1670, giving it the exclusive right to trade in furs, along all the rivers that flow into the Hudson's Bay. The chief of the eighteen shareholders was Prince Rupert, a nephew of the King, and his name was given to the territory extending from Lake of the Woods to the Rockies—viz: Rupertsland.

Now, let us gather together what we learn about these early days.

1.

Over two hundred years ago, Canada had been visited and to some small extent settled by the Jesuit missionaries from France, and we cannot help admiring their great courage and endurance, amid the awful solitudes of the great lone land. All day they would be sailing in their birch bark canoes, and when night came, their bed was one on a hard rock. Very often they had to carry both canoes and provisions over miles of rough portages. Still, they were much in earnest, and full of faith, and so their lives were lives of self-sacrifice for the glory of God, the salvation of souls, and the extension of civilization.

"Not a Cape was turned, not a River was entered, "but a Jesuit led the way," said Bancroft, the historian.

In the year 1670, when the Hudson's Bay Company got their charter, there was a thriving Roman Mission at Sault Ste. Marie. It had a capacious chapel and a comfortable dwelling-house; it was surrounded by a

palisade of cedars, and around it were cultivated bits of ground planted with wheat, Indian corn, peas, and pumpkins. Near by were clusters of bark wigwams, the houses of Ojibwas and other Indians, who came each year to catch the whitefish that teemed in the waters of the rapids fronting the settlement. One of the priests in charge was the famous Jacques Marquette, whose name has been perpetuated in many parts of the continent. We do not need to give much thought to the errors of the great unreformed Western Church, which sent forth those splendid missionaries and pioneers of civilization; it is enough that we recognize the fact that they preached, to the native tribes of the North-West, salvation through the life, and death, and Resurrection, and ascension, and mediation of Jesus Christ.

2.

We learn also, that the most important event in the 17th century, in so far as Canada was concerned, was the organization of the Hudson's Bay Company. Our mother church in England did nothing for the new colonies, but the Hudson's Bay Company kept their employees in touch with the English Church, by insisting on the public use of the Book of Common Prayer at all their trading posts. Three important resolutions formed part of the rules of the Company:

1. That for the moral and religious improvement of the servants, the more effectual civilization and instruction of the families and Indians attached to the different establishments, the Sabbath be duly observed as a day of rest at all the Company's posts throughout the country, and Divine service be publicly read with becoming solemnity, at which all the servants and families resident be encouraged to attend, together with any of the Indians who may be at hand, and whom it may be proper to invite.

2. That in course of the week due attention be bestowed to furnish the women and children with such regular and useful occupation as is suited to their age and capacities, and best calculated to suppress vicious and promote virtuous habits.

3. As a preparation to education, that the women and children at the several posts be always addressed and habituated to converse in the language (whether English or French) of the father of the family, and that he be encouraged to devote a portion of his leisure time to their instruction, as far as his own knowledge and ability will permit.

Who can tell the far-reaching results flowing from these beneficent rules!

Certainly the constant use of the Prayer Book did a great deal to maintain the faith in its purity among a mixed people, who, but for this, might have drifted away into indifferentism and infidelity.

It was also paving the way for the more complete worship and practice of the future, when the Anglican Church should realize its responsibility; and set about providing an ordained ministry, with sacraments and other means of grace.

Surely it is our duty and privilege to look back on these primitive customs with affectionate gratitude, and to see in them the hand of God, making ready for the establishment of the Church of England in Western Canada!

The example set us by the Hudson's Bay Company is one we would do well to follow, by the regular use of the Prayer Book in our homes, as well as in our churches.

It breathes the devotional spirit of the saints of bygone days, and as such cannot fail to affect our spiritual lives for good. It is the repository of the Faith of the Catholic Church of Christ, and contains all the teaching that is absolutely necessary for the development of a perfect Christian manhood.

It has in it all that we need to solace and comfort us in our hours of depression and sadness.

And, it is the best aid we can have to the full understanding of the Word of God itself.

CHAPTER II.

"THE COMING OF REV. JOHN WEST AND THE VISIT OF
THE BISHOP OF MONTREAL."

LAST week I told you something of the early days of the Canadian Northwest—how the Hudson's Bay Company came to get its charter, and to establish its wonderful trade in furs; I told you also about some of its good rules, the keeping of which by the Hudson's Bay factors and chief traders really formed the beginnings of mission work in Rupertsland. I do not think that we today realize the greatness of the work that was done.

Think of the extent of country covered by the operations of the "Gentlemen Adventurers," as they were called.

North and west by prairie and mountain to the Pacific Ocean, and east through the dreary solitudes of Labrador, stretched Rupertsland. At long intervals surrounded by wastes of snow, appeared their stone-walled forts, from whose flag-staffs floated the Union Jack with its mysterious initials H. B. C.

For many a day the red man and the white man lived side by side very pleasantly. Each trusted the other, and there was seldom any real troubles between the two. The first white folks who came to live on the banks of the Red River were nearly all Scotch. They were a God-fearing people and had a great desire to bring into this new land the teaching they had got from earnest old-fashioned pastors, amid the glens of their native land.

When Lord Selkirk brought out his settlers in 1812 and 1816, he made a promise to those faithful, simple souls that he would send them a minister from Scotland, to attend to their spiritual needs. A young missionary was chosen, but at the very last moment he drew back.

At last a lay-reader came, and I suppose he did the best he could; but he got so much opposition in his work, that he soon returned to Scotland.

When they were left shepherdless, they did not become careless.

They read their Bibles (in Gaelic) and they said their prayers, night and morning.

In 1820. the first real missionary arrived on the banks of the Red River. His name was John West, and he was a duly ordained clergyman of the Church of England. He was Chaplain of the H. B. Company, and he was also a missionary of the C. M. S.

In his Journal Mr. West tells us that his instructions from those by whom he was sent included the instruction and betterment of the native Indians.

When he left England he was buoyed up with the hope of soon being joined by his family; but that hope was not realized.

His enthusiasm showed itself even on the long voyage; every Sunday while at sea he had Divine Service and preached both morning and evening, and he catechised the young people in the afternoon.

They landed at York Flatts, where he had a cordial reception from the Governor of York Factory. On Sunday they had two services for the Company's servants. Observing a number of halfbreed children playing around the Fort, Mr. West drew up a scheme for the education and upbringing of these, which he submitted to the Committee of the Company. Such a plan had been attempted fifteen or sixteen years before, and teachers had been sent out; but these only made feeble efforts towards their objects, and soon gave up the work for the more profitable one of fur traders.

Leaving York Factory, he made his way to Norway House, on Lake Winnipeg, where another Indian boy was given him to educate, along with the one he had brought from York Factory. He reached Red River settlement on October 14, nearly five months after he left England.

His description of what he found at the Red River settlement is most interesting; a number of huts along

the margin of the river;—very few indications of the cultivation of the soil;—almost every one he met having a gun on his shoulder.

The colonists had come from various countries. They were chiefly men from Eastern Canada, and Germans of the Meuron regiment who had been discharged after the American War. These last were mostly Romanists. There was quite a large population of Scotsmen, who, with some retired servants of the Hudson's Bay Company, were in almost every case Protestants. These were by far the most industrious in farming.

There was an unfinished Roman Catholic Church and a priest's house; but there was no Protestant church, parsonage, or school.

At first, Mr. West lived at Fort Douglas, where he was allowed the use of a room for services.

I think in many ways he must have been a remarkable man. He took a very keen interest in the Indians, and, when on his way from Hudson's Bay to Red River, he brought with him several Indian boys, who formed the nucleus of the Church School which has since developed into St. John's College. He not only tried to bring the natives to hear the Gospel, but he did a great deal towards building up a Christian province in the Red River valley. He encouraged the white people in the parish of Kildonan to do what they could for the support of the mission work, and to be as far as possible a good example to their Indian neighbors. It was he who first, in this country, thought of keeping registers of Baptisms, and Marriages, and Burials. In these pioneer days, there was very little money in use, and so the people had to make their church offerings in kind. One man would give some wheat or flour, and another a load of hay. The Indian boys whom John West brought from York Factory were taught carefully for six or nine months, and were then baptized. One of these was named Henry Budd, after Mr. West's old rector in England. Henry became a catechist, and, after a few years, was ordained and became the first native clergyman in Rupertsland. He was a good and careful manager, and proved a most successful missionary.

With the help of these Indian boys, Mr. West

raised a simple building of logs, which was used on week-days as a school, and on Sundays as a church. This school-church stood a little to the west of the old cathedral of St. John's. The difficulties that Mr. West had to face were not only those incidental to a wild and almost uncivilized region; there was also a terrible amount of indifference among the Scots, who were prejudiced against the services of the Church of England, even in their simplest form; and, there was also a good deal of intemperance, which, of course, always leads to irregularity of life.

Early in 1821, Mr. West made a journey to Brandon House and Qu'Appelle on the Assiniboine River,—passing "Portage de Prairie" on the way. This trip he made in a cariole drawn by three dogs, and accompanied by a sledge with two dogs, to carry baggage and provisions.

At Brandon House, he held two services on the Sunday, married the officer of the post, and baptized his two children. Two more marriages took place during his stay at Brandon House, and ten or twelve children were baptized. He arrived at Qu'Appelle about the end of January, where his faith was sorely tried by a drunken orgie which took place through the arrival of a band of Indians, who insisted on getting liquor from the Company's officers. While there, he had several marriages and baptisms; and, on the Sunday, he conducted two services for the Hudson's Bay Company's servants, who attended in full force. Before he returned to Fort Douglas, he paid a visit to Fort Daer near Pembina.

Regular church work was carried on, for over two years, by Mr. West, in the Red River Settlement, and good solid foundations were laid for the future. At the end of 1822, there were eight Indian boys and two girls, with a halfbreed woman to take care of the children, upon the establishment at St. John's. The school-house had been completed, and was used as a temporary place of worship. A more suitable building, however, was felt to be needed for this purpose; and, in June 1823, a church was completed, the first Protestant Church ever built in these parts. The congregation

at this time, consisted on an average, of from 100 to 130, and, among the Sunday scholars, 50 in number, were several adult Indian women, married to white men.

In 1823, he returned to England, and, on his way to the old land, he had the great pleasure of meeting the Rev. D. T. Jones, who was to succeed him in the work on the Red River.

Under Mr. Jones the work grew and prospered. It was he who erected the first St. Paul's, in Image Plain, in 1824.

In 1825, another stalwart worker, the Rev. Wm. Cochrane, came to help Mr. Jones, and these two noble men worked like heroes all over the Red River valley,—preaching, baptizing, and administering the Holy Communion. A few years after this, about the year 1829, a school-church was built where now St. Andrew's Stone Church stands; but the work was so successful that a larger one had to be built in 1832.

In 1836 was begun the first really definite Indian work, on St. Peter's Reserve, near Selkirk. Mr. Cochrane was the moving spirit in this. In 1842, Henry Budd, working as a catechist at the pass on the Saskatchewan, afterwards known as Devon Mission, prepared and submitted 85 Indian converts. Those of us who have known and conversed with the old folks who remembered Archdeacon Cochrane, have been able to form some idea of the splendid work which he did. When the church at St. Andrews was being built, he was with his people during the day, encouraging them not only by his words but by his own personal assistance. Strong and active in body and mind, the good Archdeacon seems to have been an ideal pioneer missionary.

In speaking of St. John's School in the early days, I can never forget that I had the great pleasure of knowing one of its earliest scholars, James Settee, who, when I came to Manitoba in 1895, was hale and hearty. His long life was given to the work of the church in the west. He lived to be over ninety years of age.

In 1831, the simple School at St. John's became a High School, under the able care of the Rev. John McCallum, M. A., of Aberdeen University. He was

a man of scholarly attainments, an excellent disciplinarian, and a man of rare tact.

I am sorry that I can do no more than mention the names of Archdeacons Hunter and Cowley, who came out from England in the early forties, and who have left behind them a glorious record of noble, self-denying work.

Now let me finish my talk today by telling you about the first visit ever paid, by an Anglican bishop, to the West. The Church Missionary Society, being anxious to know how the missions on the Red River were getting along, requested Bishop Mountain of Montreal to go West on a visit of inspection, and this the Bishop did. There was no C.P.R. in those days, but a way of transportation was found. A new birch bark canoe, 36 feet in length, was prepared for the journey, by order of Sir George Simpson, Governor of the Hudson's Bay Company, who was at Lachine at the time. A crew of fourteen picked men, most of whom were voyageurs of experience, was engaged. Eight of them were French Canadians, and six were Iroquois Indians. The passengers were the Bishop, his Chaplain, and one man-servant. Their route was a very interesting one, and provided them with a great variety of experiences. First, they passed by the rivers Ottawa and Mattawan into Lake Nipissing, thence through French River into Lake Huron. They coasted along the northern shore of the Lake for 190 miles to Sault Ste. Marie, then passing into Lake Superior, they made their way by the northern shore to the River Kaministiquia. Here they exchanged their big canoe for two smaller ones, more suited for the rest of the journey, by a long chain of rivers and lakes, through the Winnipeg River into Lake Winnipeg. From Fort Alexander they coasted the southern shore of Lake Winnipeg, and entering the Red River, they passed on, and reached the Indian Settlement, at St. Peter's, 38 days after they left Lachine. On Sunday, June 23rd, the little company landed at the Parsonage, and having robed there, proceeded into the church, where they found a congregation of 250 Indians, whose reverent demeanor was most cheering to the Bishop. On the

following day, the Rev. Messrs. Cochrane and Cowley came down from the mission stations up the River. During his stay, the Bishop paid visits to all the missions, preaching, confirming, and celebrating the Holy Communion. He confirmed in all 846 persons.

On June 30th, there was a very interesting ceremony in the Middle Church, when John McCallum, Assistant Chaplain to the Hudson's Bay Company, was ordained Deacon. Bishop Mountain spent in all 17 days at the Red River Colony, during which time 21 services were held. At some of the services he had as many as 500 people present, and there were seldom fewer than 200. At this time there were four churches in the Red River Settlement—

1. St. John's, or the Upper Church;
2. St. Paul's, or the Middle Church;
3. St. Andrew's, or the Lower Church; and
4. St. Peter's, or the Indian Church.

St. Johns and St. Paul's were both, at that time, of stone. Strange to say, St. Paul's and St. Peter's were the only churches having Holy Tables; in the others, the elements were carried from pew to pew, as is done in the Presbyterian Church. So eager were the St. Peter's Indians, in those days, for religious instruction, that they came to the Schoolhouse every evening to be taught.

There were then 870 families in the Settlement, of whom 570 were Indians or halfbreeds, 152 Canadians, 110 Scotch, 22 English, and 6 Irish.

CHAPTER III.

"THE EPISCOPATE OF BISHOP DAVID ANDERSON"

FIRST BISHOP OF RUPERTSLAND

WHEN Bishop Mountain returned to his home in Eastern Canada, after his visit to the Church of England Missions in the Red River Settlement, he proceeded to prepare, and send to the C. M. S. a full report of all that he had seen and done; and, he made a strong appeal to Great Britain to establish a bishop in the territory of Rupertsland.

In the early forties, Mr. Leith, an Aberdeenshire gentleman, left a bequest of \$50,000, towards the Church's work in the Northwest, where, for a number of years, he had been a Chief Factor in the service of the Hudson's Bay Company. For a time there was a great deal of discussion as to the way in which the money was to be spent. Eventually, however, a decree of the Court of Chancery declared that the best way to carry out Mr. Leith's wishes was to make it the nucleus of an endowment fund for the proposed See of Rupertsland. This was carried out, and the bishopric was offered to the Rev. Dr. David Anderson. The new bishop was born in the year 1814, and received his early education at Edinburgh Academy, where he was the classmate of Archibald Campbell Tait, who was afterwards Bishop of London, and then Archbishop of Canterbury. At the age of eighteen, he became a student of Exeter College, Oxford, where he graduated B. A. with honours in 1836. In 1841, he married Miss Marsden, a Liverpool lady, who died in 1848, leaving him with the care of three little boys. This heavy loss he felt very keenly, but he did not allow it to dim his usefulness. An earnest man was needed to go to the Red River Settlement, to take the overcharge of the Church's work. It was God's call to him, and he accepted it.

On May 29th, 1849, he was consecrated to the episcopate in the grand old cathedral of Canterbury; and very soon thereafter, he set out for his distant diocese, accompanied by his sister and his three sons.

A census taken of the Red River settlement, a few years before this, showed a population of 5,413, Roman Catholics and Protestants being about equal in number. There were 730 dwelling houses, 1,219 barns and stables, 18 windmills and 1 water-mill, 1,570 horses, 3,894 horned cattle, 1,976 pigs, and 3,569 sheep. There was an ample supply of churches and schools for the population,— thanks to the C. M. S., who paid all the salaries of the ministers, and the greater part of the salaries of the teachers, especially in the poorer parts of the settlement. In St. John's parish, each father paid \$3.00 a year for school fees for each child, and also contributed his share of the wood required for the school fire.

In those days, the journey from Great Britain across the Atlantic was not made in a luxurious first-class cabin of a fast steamer, as might be the case to-day. The Bishop and his family had to go in a sailing vessel, by the cold Arctic Sea, and then through Hudson's Bay to York Factory. They landed there on August 16th; but the journey to the Red River was not completed till October 3rd. In a way, their arrival was a sad one, for, only a few hours before had died the Rev. John McCallum, who had been the able Master of St. John's School, as well as a very capable and zealous missionary. St. John's Academy, as it was then called, was a great success. Mr. McCallum taught classics, mathematics, English language and Literature, drawing and painting. He gave very special attention to penmanship. His boys were dressed like Eton boys.

In 1844, four ladies were sent from England, to conduct a ladies' school in connection with St. John's College. They carried on a good work for several years.

In 1851, Mrs. Mills and her two daughters opened St. Cross as a school for young ladies. This also was quite successful for the few years it lasted.

After Bishop Anderson had got his little family settled in their new home, he began to visit the various mission stations in the settlement. The first church in which he preached was St. Andrew's or the Lower Church, where he was much cheered by the reverence and devotion of the people. It was of them that he afterwards wrote—"The appearance of the congregation was very devotional; they respond well, and sing as with heart and soul."

The country was still but sparsely settled, and the winters were long and dreary. He had many a weary journey, by dog-sleigh in winter, and by canoe or boat in summer.

At his first Confirmation, in 1850, he had 400 candidates. At his first Ordination, one man was ordained deacon; at his second, Henry Budd, whom Mr. West had brought with him from the far north, in 1820, and who had for some years been a catechist, was ordained deacon, and two deacons were raised to the priesthood. In this same year, the S. P. G. sent the Rev. W. H. Taylor from Newfoundland, to take charge of St. James' on the Assiniboine. In order that we may understand the difficulties that had to be overcome by the doughty men, who came out in the pioneer days of the church in the West, one must dip into all kinds of annals, public and private. Take, for example, the building of St. James' Parish Church in 1853. The logs for the church were floated on the river from Baie St. Paul, and were sawed and planed by hand. There was a great deal of voluntary labour in the erection of the church, as well as that which was paid for, and given in kind. For instance, one gift in kind was 224 pounds of pemmican, valued at \$12.00. The nails used were hand-made, and cost 20 cents a pound. They had sales of needlework in those days; but, I fear our ladies today would look askance at their feeble returns. One sale is recorded as having brought in \$2.50. Money was very scarce in those days; and, a great deal of self-denial had to be exercised in order that the good work might go on. To visit his people, Mr. Taylor had neither the good roads, nor the comfortable means of locomotion of today. Pioneer work entailed a great deal of hardship. It was quite a common thing in those days

for people to walk five or six miles to attend a service, and to ride or drive more than twice that distance, for the same purpose.

The Settlement had no regular mail then, except what came from overseas by the Hudson's Bay ship. The great event of the year was always—"when our ship came home," that was when the York boats arrived from York Factory in the early part of October, laden with goods brought from England by the Hudson's Bay ship.

There was no electric motor power in use in those days, and no machinery driven by steam. In the Settlement, wind was the power used; and, when a calm spell came on, no wheat could be ground, and one family would borrow from another till the whole stock was exhausted. Plenty of wheat, but no flour, and of course no bread!

They were beautiful characters,—those old Red River pioneers,—simple and earnest in their ways, and with a wonderful love for the Church, which had brought them so many spiritual privileges, for which they had been glad to endure hardships "as good soldiers of Jesus Christ," and to exercise an amount of self-denial, that would make many of us stand abashed in these go-ahead times.

When Bishop Anderson came to the Red River, he found only five clergy at work; but, in 1851, he had nine clergy, of whom four had regular parishes, and five were missionaries. At that time there was only one clergyman beyond the Rockies, at Vancouver.

At the Primary Visitation, in 1851, he reported five Confirmations, four at Red River and one at Cumberland. He specially mentioned the excellent work which was being done by a native catechist, James Settee.

During the next year, 1852, he made the journey to James Bay in a birchbark canoe, and the trip took 26 days. While there, he ordained, both deacon and priest, John Horden, who afterwards became the first bishop of Moosonee.

In 1853, he held his second Visitation, when he was glad to announce the appointment of two archdea-

cons,—William Cochrane, of St. Andrew's, to assist him in the overseeing of the work in Assiniboia,—and James Hunter, to Cumberland and York.

Archdeacon Hunter was a brilliant preacher; while Archdeacon Cochrane was in every respect in a class by himself. He was a tall, lean, large-boned Northumbrian, over six feet in height, a born pioneer, practical to a degree,—and capable of many things not always found in preachers. He taught the Indians how to build houses, to fix their plows, and to cultivate their land. Alexander Ross, the well known Canadian writer, who was by no means friendly to the Church of England, says in one of his books—"This excellent minister was not only a pulpit man, but the plow, the spade, and the hoe were familiar to him, and few men could be more persevering, more zealous, and more indefatigable."

The Bishop also announced the consecration of St. Paul's Church and churchyard, and of St. John's Church. Between his first and second visitations, he had ordained six priests and five deacons, and he had held ten confirmations. His interest in the education of the young was particularly strong, as is shown by the special mention which he makes in his charge of St. John's Parochial School, and of St. Andrew's Model or Training School.

After this the progress of the work was much more rapid, and when he came to hold his third visitation in 1856, he had 18 fully ordained clergy. He had ordained four men who had been sent from Europe. He had consecrated burial grounds, both at Moose and at St. Andrew's, and the churchyard at St. James' was ready for consecration. The work at the Indian Settlement near Selkirk was being put on a very firm and permanent basis, and new churches had been erected, both there and at Portage la Prairie. The tone of public worship in the diocese had been very much raised by the splendid example set at St. James' Church, under the careful training of Mr. Taylor.

The question of a Cathedral was now very much in the Bishop's mind, and he went to England to endeavor to raise money for that and for other missionary

work. The Hudson's Bay Company gave \$2,500 towards the Cathedral scheme, and a similar amount was given by the S. P. C. K. St. John's Collegiate School and St. John's College were opened after having been closed for nine years. The Bishop at this time announced that he had appointed a Board of Trustees to take care of the property connected with the College and School. He had also thoroughly organized a diocesan library which had now about a thousand volumes.

His fourth visitation took place at St. John's in 1860. He was able to tell of a great number of Indians who had been rescued from the darkness of heathenism and brought into the Church's fold—Crées—Chippewayans—Sioux. He spoke in terms of intense satisfaction about Archdeacon Hunter's trip to Fort Simpson, where he had spent a whole winter studying conditions and trying to get the Church thoroughly established. The Bishop felt a good deal of anxiety about the work on the Mackenzie River; but, now that he had a staff of 21 clergy, it was much easier for him to spare one for the distant work.

He was much exercised over the building of his cathedral and found a great difficulty in getting men to carry on the work.

His fifth and last Visitation was held in 1864. On that occasion he announced that he had ordained four priests, all of whom were born in the land. These were Thomas Vincent, (afterwards Archdeacon), Henry Budd, Jr., J. A. Mackay, (afterwards Archdeacon), and Thomas Cook. About this time came out Mr. Robert Phair, (afterwards Archdeacon), a student of the Church Missionary College, Islington, as a catechist to the Red River. There were now 23 clergy in the district. Between the Bishop's fourth and fifth Visitations, he had held nine confirmations and confirmed 307 persons. He had consecrated burial grounds at Headingly, Westbourne, and Fairford. He had opened St. Clement's Church at Mapleton. He spoke in strong commendation of the School for advanced education which was being conducted at "The Elms," by the Rev. Samuel Pritchard.

A variety of circumstances constrained the Bishop

to resign his See; and he returned to England on the 4th of October, 1864. He was much beloved by both the whites and the native population. The Indians called him "The Great Praying Father."

Now, dear friends, I have given you a short sketch of the work done in this Western country by Bishop David Anderson. You can see that a great change during his fifteen years' stay in the West had taken place in Church work.

From an unorganized mission, it had come to take shape as an organized diocese. New centres of Church work had been established wherever there were settlers and work also had been begun among the various bands of Indians scattered over the land. Suitable places of worship were to be seen all along the Red River Settlement, on the banks of the Assiniboine, and at many inland points. The Church had come to be recognized as a real power in the land.

Just a word or two as to what we may learn from this period of Manitoban Church History. We must not despise the day of small things. Bishop Anderson came out to sow the seed; he did not expect to reap the harvest—he was quite content to leave that to others.

We learn also a powerful lesson on unselfishness. When Bishop Anderson lost the one dearest to him upon earth, he did not seek refuge in a selfish indulgence of his grief, but asked the question in all humility—"Lord, what wilt Thou have me to do?" And when the answer came back—"Go to the Red River"—he simply pulled up his stakes, took with him his household, and went. It was a wondrous faith, and it was wondrously rewarded.

The study of those bygone days ought to make us, who live in this ease-loving age, ashamed that we have done so little for the Master's work.



CHAPTER IV.

"THE EPISCOPATE OF ARCHBISHOP ROBERT MACHRAY"

IT is rather a remarkable fact that from "Grey, wintry, sea-throned Aberdeen" should have come the two ecclesiastics, who, more than all others, were the master builders of the Church of England in Canada, John Strachan and Robert Machray.

Robert Machray was the son of an Aberdeen advocate of the same name; and his mother, Christina Macallum, was closely related to a family of Macleans, who had espoused the Jacobite cause in the ill-fated Rising of 1745. Robert the elder died when his son was only eight years of age, and, as the mother was left in very narrow circumstances, the young lad was placed under the care of Theodore Allan, a graduate of Marischal College, and a relative of his by marriage. For a year or two, Mr. Allan and Robert lived at Nairn, where the former was headmaster of a private school. He then removed to Coull, a parish lying almost within sight of "dark Lochnagar."

If the topography of a country has anything to do with forming the character and temperament of its people,—and I for one am sure that it has,—then the years spent by Robert Machray among the hills of Deeside filled the boy with a freedom of thought, a nobility of action, and a lofty ideal, all of which in after years were marked characteristics of the first Primate of the Church of England in Canada. Theodore Allan, whom he always regarded as an uncle, although such was not the exact relationship, was a graduate of the University of Marischal College, and proved himself an excellent Master of the Parish School of Coull, of which in a few years Robert Machray was head boy. Allan had a fine library, to which Robert had free access; and, while yet in his teens, he had read many books of solid learning, which the ordinary boy of today would avoid, as

being dry and uninteresting. He got a wonderful grasp of Gibbon's "Decline and Fall of Rome," of Whiston's "Josephus," and of other great English classics. Still, while thus employing some of his leisure hours, he was far from neglectful of his regular school work. In those days, a large percentage of the rural schoolmasters in that part of Scotland, were quite capable of giving a boy all the necessary preparation for the Bursary competitions of the University. Higher education received much help and encouragement from the trustees of two local endowments, known as the Dick and Milne Bequests; and it was no uncommon thing for some of the most valuable college bursaries to be carried off by pupils from these rural schools. This was the object which Robert Machray set before himself.

When he was fifteen years of age, he was sent to the Aberdeen Grammar School, of which the Headmaster at that time was Dr. Melvin, one of the most famous Latinists of his day. He also received not a little help in his studies from a Free Church minister, the Rev. W. Duncan, a ripe scholar and excellent tutor. Robert made good use of his opportunities, and his diligence and ability won for him the strong commendation of his instructors. Strange to say, however, he did not do himself justice in the examination-room. He twice attempted to get a good place in the Bursary list, and on both occasions failed. When at last he entered college he had but a very modest place; but he left as the most brilliant student of his year.

He won the Simpson Greek Prize of seventy pounds, and the Hutton Mathematical Prize of the same value. He was strongly advised by his teachers, after taking his M. A. degree from his Scots Alma Mater, to go up to Cambridge, and try for a scholarship. Sidney Sussex College was chosen, and there he succeeded in gaining a Foundation Scholarship. His three years of undergraduate life at Cambridge were years of struggle and anxiety, on account of lack of funds; but he was in dead earnest, and could not but succeed.

As a Scholar, he was expected to assist in maintaining discipline among the younger men, and this he

did with such grace and kindness, that he soon became a general favourite. He never did anything in the way of sports,—first, because he had no bent in that direction,—and then his straitened circumstances necessitated great economy and almost constant work. He had to try for every money prize that was open to him, in order to clear his college expenses.

He found time, however, to associate with some choice spirits, who were deeply interested in personal religion; and, their quiet informal meetings led to the formation of the "Dudleian Society," which left its mark for good upon the spiritual lives of more than one generation of Sidney Sussex students.

When he came to take his B. A. degree, he was thirty-fourth Wrangler in a very large year. Some time ago, I read letters written by men who were at Cambridge at that time, and his failure to be near the top of the list was to them a matter of great surprise. George Middleton Slesser, the first Senior Wrangler to hail from Aberdeen, was three years younger than Machray. During his freshman year at Cambridge, he said in a letter to Sir James Stirling, who was Senior Wrangler in 1860,—“Machray is expected to be among the first twelve Wranglers—you will hear of his fate about the 27th of January.” Evidently Machray was the cynosure of many eyes.

However, there were those who understood, and who, in spite of his failure to obtain a higher place, persisted in regarding him as a scholar of the first rank. He soon justified their opinion of him, by his success in gaining a Foundation Fellowship at his own College, which he held to the end of his life. With his Fellowship as a Title to Holy Orders, he passed his examination, and was duly ordained to the Diaconate in 1855, and to the Priesthood in the following year,—on both occasions by the Bishop of Ely. From 1855 to 1857, Machray was private tutor in the family of Mr. Larking, of Milton Place in Surrey; but, as that gentleman had been called to Egypt, as the Viceroy's Agent, his family and their tutor were sent to Italy. This sojourn in a new and deeply interesting land was of immense value to the young Scot, and he made full use of it. In 1858,

he became tutor to a family at Douglas, in the Isle of Man; but, in the end of that year, he was recalled to Sidney Sussex to be Dean of the College. In that year also he received his M. A. degree at Cambridge. For the next four years he was engaged in College and clerical work. He felt that he had a clear duty to perform, by virtue of his ordination vows, and so gave his services as a clergyman, freely and without reward, by assisting in clerical work that no one else cared to trouble about.

His appointment to the Vicarage of Madingley, in 1862, while it provided him with ample opportunity for carrying on regular clerical work, did not interfere with his duties as Dean of Sidney Sussex. It was about this time too that he began to be noted as an enthusiast in the cause of missions. There seems every reason for thinking that his interest was first aroused by his listening to a missionary address delivered eight years before, by Archdeacon Hunter, in the rooms of Mr. Nicholson, Fellow of Emanuel College. The Archdeacon, who, with his devoted wife, had gone out to Rupertsland in the fall of 1844, had done yeoman service among the Indians. His methods were of the most thoughtful and painstaking character. During the first few years of his stay at Cumberland, he had examined carefully, and had baptized nearly five hundred Indians. He and Mr. Smithurst did a really fine work, and while they were eager to gather into the fold as many as they could of the Indian folks, they were most scrupulous in their endeavours to make their work permanent, and to obviate any return of their converts to heathenism. We can form a good idea of the Archdeacon's missionary career from the careful statements contained in the "Historical Notice of the formation of the C. M. S. Northwest America Mission," published in 1849. He was a man of singular self-abandonment, of great natural gifts, and of saintly life—and one can readily understand the great power that would go forth from a missionary address given by one whose whole self was wrapped up in it. The seed which he sowed that day in Cambridge sank into one heart at least, and was gradually growing into

a fine plant. Machray attended many such meetings during his stay in the old university town, although his innate modesty kept him from taking any very prominent part in the proceedings. However, his interest was not unnoticed; and when Bishop Anderson retired from the See of Rupert's Land in 1865, it was offered by the Crown to the Vicar of Madingley, and, after much thought, was accepted by him.

His consecration to the Episcopate took place in the private chapel of Lambeth Palace, by the Archbishop of Canterbury, assisted by the Bishops of London, Ely, and Aberdeen, and Bishop Anderson his predecessor in the See. It was most appropriate that the three last-named should take part in this important function. The Bishop of Ely was the ordinary of the diocese in which the University of Cambridge is situated, and he was Dr. Machray's ecclesiastical superior when he was vicar of the parish of Madingley. The Bishop of Aberdeen, Dr. Thomas George Suther, was the head of the diocese in which his boyhood and youth were spent—and the diocese in whose university he had gained such a name for industry and scholarship, that it was spoken of with respect and affection by more than one generation of Aberdeen students. Besides, Dr. Suther, as a Nova Scotian and a graduate of Canada's oldest university, was a link with the new world to which Dr. Machray was soon to go. It was also meet and right that Bishop Anderson should come, to hand over his mantle to the young bishop who was to take up and carry on the fine work he himself had begun.

There were many reasons why he should wish to remain in England. There is no doubt but that, had he done so, he would in time have risen to some very important position. Besides, he had so many friends in England whose wide learning and culture must have been a great source of pleasure to him. But, as I told you before, he was a great man,—great in mind,—and great in heart; and so, when the call came to him to go to the Red River Settlement, he simply obeyed what he believed to be the voice of God. I can remember, as a boy, in Aberdeenshire, hearing people speak of Robert Machray's wonderful ability,



and of all that he was giving up in becoming a missionary bishop. I saw him once in 1865, along with his old college friend, the Rev. Nicholas Kenneth McLeod, and I never saw him again until I myself became one of his clergy in 1895,—just thirty years afterwards.

Well, after his consecration, he set out for his distant diocese, and duly arrived at Fort Garry, as Winnipeg was called in those days. There were no railways in Western Canada then, and so he came through the United States to St. Paul in Minnesota, whence he made his way to the settlement in a carriage driven by his servant Thomas Smith, and attended by a small escort of horsemen, among them being Sheriff Inkster, who was to be his friend and helper for the rest of his life.

For the next ten years he was simply a diocesan bishop, but his diocese was one of the largest in the world, extending as it did, over the territory that now forms the Provinces of Manitoba, Alberta, Saskatchewan, and part of Ontario. For a time his labors were mainly confined to the Red River Settlement. There was no great city of Winnipeg then, but only a village with a population of 200. He soon began to revive St. John's College, for he could see far ahead, and he knew that in a few years many people would come from the old land and settle in Manitoba. The College was reopened on All Saints' Day, 1866, not in its present building, but in the old squat wooden building which stood so long on the banks of the River, near Bishop's Court. During his first winter there, he visited the Indian Missions, and held meetings three or four times a week, often in the open air, when it was quite a bit below zero. He succeeded in getting endowments for five professorships; and before long, St. John's College had a goodly number of students. The Cathedral, with the College, became the centre of church work in the West. Missions were established in nearly all the new settlements, and these, as well as some of the older places, were served by the Cathedral clergy, who taught in College during the week and went out on Sunday as missionaries. There are still many people in the diocese

who can remember the strenuous and self-dénying lives led by the College clergy in those old pioneer days.

The diocese of Rupertsland, to which Archbishop Machray came, in 1865, may be best understood, when we remember that, from his headquarters at Winnipeg he was 2,500 miles distant from Yukon, 2,000 from Mackenzie River, 1,200 from Albany and Moose, 800 from York Factory, and 700 from English River, the different missions of his jurisdiction. To carry on the work in this vast area, there were only eighteen clergy, of whom one was in the Yukon, two in Mackenzie River, three in Moosonee, three in Saskatchewan, one in Qu'Appelle, and eight in Rupertsland. He himself has told us that there was not a baker, butcher, tailor, or shoemaker in the whole Red River valley. The census of 1871 records in all 70 houses and shacks, and 241 inhabitants. Most men would have staggered at the outlook; but, he was no ordinary man. He was optimistic to a degree, and, he had the most unbounded confidence in the Divine power that was behind him in his mission.

From 1865 to 1871, besides carrying on faithfully his ordinary diocesan work, he was engaged in preparing for the future by organizing the church for self-government and self-support, and in building up a college, for the education of clergy, and for supplying the means of higher education for his people.

Systematic giving for the maintenance of church work was not practised in the district before his arrival; but, he took a very early opportunity of inaugurating it.

As the first step towards a Synod, he held a Conference of his clergy at Bishop's Court on May 30th, 1866, when he announced that an old friend, a distinguished graduate of his own Scottish Alma Mater, had agreed to throw in his lot with the west. This was Dr. John McLean, who in a few months arrived at the Red River. He took over the Wardenship of St. John's College, which was re-opened on All Saints' Day, 1866, and he also took charge of the regular Cathedral services. Dr. Machray himself for several years was incumbent

of St. Paul's, Middlechurch, situated six miles from Bishop's Court.

At this time the instructors in the College were three in number,—Dr. McLean, Warden, who lectured in Classics, Systematic and Pastoral Theology; Dr. Machray,—who had Mathematics, Church History, and Liturgiology; and the Rev. S. Pritchard,—whose department was that of English, Arithmetic, and Book-keeping.

After the Conference, the young bishop set out for York Factory, on Hudson's Bay, where he confirmed 51 Indians and four white people.

His next long journey was in 1868, when he went to Eastern Moosonee,—where he had several confirmations, at Rupert's House, Albany, and Moose Factory respectively.

In the following year, he confirmed at Grand Rapids, Devon, and Cumberland, on the Saskatchewan, and at Stanley on English River.

In 1871, he went to England, where he arranged with the Archbishop of Canterbury, for the division of his vast territory into four dioceses, and for the inauguration of a Provincial Synod. All this was duly carried out.

The first Provincial Synod met at Bishop's Court, Red River, on August 3rd, 1873. Three bishops were present,—Dr. Machray, of Rupert's land; Dr. Horden, of Moosonee, and Dr. McLean of Saskatchewan. The Bishop of Athabasca, Dr. Bompas, had left for his diocese on Mackenzie River. The sermon at the Conference was preached by Bishop Whipple of Minnesota, the "Apostle of the Indians?"

This was the end of the first period of his long episcopate.

CHAPTER V.

"THE SECOND PERIOD OF THE EPISCOPATE OF ARCH-BISHOP MACHRAY"

THE life of the great Archbishop of Rupert's Land was so intense, and so many-sided, that one could go on studying it, and always find some new aspect to chronicle. I shall try today to tell you something of what I learnt of him, from the time of my arrival in the country, to the time of his death.

1. His work as the Bishop of this diocese was so much a part of his own life,—so much a part of the man himself, that, when any part of it rejoiced, no one was more glad than he; and, when any part of it—even the most insignificant—was in trouble of any kind, no sympathy was more genuine or more practical than his. He knew the details of every charge and every mission, and often surprised his clergy by the amount and accuracy of his knowledge of them and their work. I took the services at Selkirk and Mapleton for one entire winter, away back about 1897 or 1898, and, I have still a vivid recollection of the complete grasp that he had of local conditions and circumstances. If he enquired of you about the particular work in which you were engaged, and you endeavoured to give him a clear, straightforward statement, you could at once gather, from the way in which he received your account of it, that he knew about it just as much as you did. One has only to read over some of his Synod addresses, in his early days in this country, to be convinced of this; and, you can also see that his information was not gleaned from Reports to Synod. Even as early as 1870, he was revealing an intimate personal acquaintance with the whole of his great jurisdiction. He could always tell when the time was ripe for any important change to be made in any of the mission charges, even

better than the missionary himself, because he was so fully endowed with a rare kind of foresight, which took into consideration, not only the condition of things *per se*, but also in their relation to other places, and circumstances, and individuals. His was a wonderfully well-balanced mind; and, he had all the caution and can-niness of his race, which kept him from agreeing to movements, that approved themselves to other men, but which invariably turned out as he anticipated. He very seldom had to retrace his steps.

He was always very careful about the returns from the various parishes, and the result of this is that we have a much more accurate account of the progress of the work than sometimes happens in missionary dioceses. In 1877, after twelve year's work, the returns were of a very encouraging kind. There were 1,304 communicants; 140 were confirmed; 1,826 services had been held in the diocese; 142 mothers were church-ed; there were 543 baptisms, 103 marriages, and 155 bur-ials; altogether a very good record. These figures refer really to the area of the diocese as it now is.

Ten years later, in 1887, the number of commu-nicants was 2,291, almost twice as many as in 1877; 176 were confirmed; baptisms, 601; marriages, 140.

When I was collecting these facts, I was struck by the fact that of the 142 churchings which took place in 1877, 101 were from the three Indian missions of Dyne-vor, Fairford, and Devon. Taking everything into account, the progress made between 1877 and 1887 was quite satisfactory. We have to remember that the tide of immigration had not begun to make itself felt to any great extent, so that the work had been mainly carried on among old settlers and Indians and the servants of the H. B. Co. The Archbishop in his Synod address of 1877, noted several facts as being worthy of attention.

Doubtless he was thinking of the very crude mode of life that was common in 1865, when he first arrived in the country; "now" he says, "we can have in our houses the conveniences and luxuries of modern life."

Again, he says, "most of our congregations will this year be paying part of their minister's salary."

He was "disappointed at the small help from Eastern Canada, in spite of the fact that some considerable numbers of the settlers had come from the East," which fact might well justify a claim to some consideration on the part of Eastern church people.

He speaks, not without pathos, of the years that the locust had eaten, and rejoices in the fact that that is now a thing of the past.

In 1877, a Code of Canons for the diocese was drawn up, by no means as complete as those of to-day,—still sufficient for the needs of the time.

In 1896, the Archbishop went to England, to assist at the celebration of the 300th anniversary of Sidney Sussex College, of which he was then Senior Fellow; and, on account of this he could not be present at his own Synod that year. Dean Grisdale, in his absence, presided over the Synod.

In 1897, there were 6,067 communicants in the diocese; 309 were confirmed; there were 1,215 baptisms, 248 marriages, and 478 burials. In the Sunday Schools of the diocese, there were 5,157 pupils. During the year, 11,681 public services were held.

2. As the Metropolitan of a great province, Archbishop Machray was a master-builder, who laid his foundations broad, and solid, and with an eye to future development.

Rupertsland and the Northwest Territories were added to the Confederation in 1870, but, owing to its isolation and great difficulties of travel, no attempt was made to connect itself with the "Provincial Synod of Canada," but Dr. Machray thought it wiser to form a separate Provincial Synod in the Northwest itself.

Montreal might be the Canterbury of Canada; Winnipeg would be the York.

Machray, as I have said, was a foundation builder.

He grew up with an infant country; and, before he died, he stood in the centre of a goodly family of dioceses. These he gathered together in 1875; (then, the dioceses were but four in number—Rupert's Land, Moosonee, Athabasca, and Saskatchewan), and formed them into the Provincial Synod of Rupertsland, with

its Upper and Lower House, and its full legal constitution, Dr. Machray being appointed Metropolitan.

There can be no doubt as to the wisdom of creating the Provincial Synod of Rupertsland; still, there were men who thought there should be a consolidation of the whole Canadian Church from Ocean to Ocean. The matter was fully and widely discussed, and, in 1893, the First General Synod of Canada met. Since that time, it has met every five years, alternately in the East and West. The rights of the two Ecclesiastical Provinces were preserved, and their Metropolitans became Archbishops.

Dr. Machray was unanimously elected the Primate of All Canada.

3. Of his wonderful work, as Metropolitan of Rupertsland, and as Primate of Canada, it would be impossible, in the space at my disposal, to give any just estimate. I should be very remiss, however, if I did not say a word about the truly wonderful educational work done by Dr. Machray. Not only was he one of the most active and enthusiastic of the men who founded the University of Manitoba, but he was for many years Chairman of the Advisory Board of Education for Manitoba. He also showed his keen interest in St. John's College by raising funds for its maintenance and endowment, to which his own contributions were most generous. For many years he taught mathematics and Latin Prose to students in Arts, as well as Church History and Liturgiology to students in Divinity.

For some time previous to his death in 1904, he was unable to do much travelling; but his mental powers continued keen almost to the end. He was continually busy in his library with the affairs of the diocese, the province, and the Canadian Church generally. Visitors on business came and went all the time. There would be comprovincial bishops passing through the city, who were only too glad of an opportunity to visit him; church officials, who needed his counsel to straighten out some parochial tangle; perhaps a missionary on his way, from the old land, to the far East—Japan, or China, or India.

They all found a hearty welcome from the Grand Old Man, whose ceaseless industry had not been in any wise lessened by his 38 years' strenuous Episcopate, and his recent illness. There he was, at the centre of a great dominion, stretching from Atlantic to Pacific, guiding the destinies of a great National church from a humble log-house, as the great apostle of the Gentiles guided the churches of the Orient from a Roman prison. The Archbishop kept in touch with affairs and abreast of his voluminous correspondence. In daily receipt of letters from every part of Canada and from the Old Land, supplied with the latest newspapers and reviews, he knew of all the important things that were going on in the world, and, although feeble physically, in mental and literary activity he was a strong man to the end.

I cannot think of any better way of ending my sketch of Dr. Machray than by reproducing the text of the Address that was presented to the Primate by the General Synod of the Church, during its Winnipeg session in 1896. I know of no testimony to the value of Dr. Machray's work, which is more authoritative or convincing.

"We, the members of the Upper and Lower Houses of the General Synod of Canada, take this opportunity to offer to Your Grace our most heartfelt congratulations on the marvellous progress of the Church under your guidance in the Canadian Northwest. Truly, it is no ordinary experience in the history of a people, that, within the limits of but three decades, the mere trading post, the home of a few hundred souls, to which you came, should have become at once a great and growing centre of enterprise and commerce, and a noble city—the Winnipeg of today; while no less wonderful is the history of God's church during the same period, which has seen your Episcopal jurisdiction multiplied even sevenfold. We note with gratitude to God the exalted faith and statesman-like ability displayed by Your Grace, in the up-building of the system of dioceses composing the

Ecclesiastical Province of Rupert's Land, which has been a cause at once of admiration and thankfulness to the whole Canadian Church.

We also note with supreme satisfaction the eminent position which Your Grace has taken in moulding the educational development of this part of the Dominion. To you, alike as Chancellor of the Provincial University of Manitoba, and as Chairman of the Board of Education, bringing to bear, as you have done, upon the work of these positions great wisdom, ripe scholarship, and untiring zeal, not the Northwest only, but the whole Dominion of Canada, is under a lasting debt of gratitude.

From a church point of view, however, we feel that it is hard for us to speak too highly of what you have accomplished for religion, in your fostering care of the Church College of St. John. Few will ever know, and none can ever fully measure what the Church in the Northwest owes to your devoted efforts in this direction. To your unflinching and unflinching advocacy of religious teaching in our public schools is largely due, under God, that improved tone of public thought on this great subject, which promises in the near future achievement of the Church's wishes in this regard, as expressed by the unanimous action of this Synod at its present session. We have heard with the greatest satisfaction of the encouraging results which in recent years have crowned the unceasing efforts of Your Grace to develop the spirit of self support among our church people.

The combined dignity and kindness which have characterized your Episcopate have, we feel, contributed in no small degree to recommend the Church and her work to all classes of the community."

No words of mine could have expressed so adequately the opinion of the Church of England in Canada, concerning her first Primate, as do the words of this Address. As to what his clergy thought of him, let me

call to mind the closing words of the preacher at Evensong, in All Saints' Church, Winnipeg, on the Sunday after the burial of the Primate.

"A learned scholar, thorough as well as brilliant, and yet a simple man, who used his talents to the glory of the God who gave them; who consecrated a rich and mature experience to the service of a greater Master; a prince of the Church who yet ever walked humbly before his God."

CHAPTER VI.

1904 TO 1920

TWENTY-FIVE years ago, Archbishop Machray presided over the diocese of Rupertsland, Dr. Grisdale was dean, and Canons O'Meara, Matheson, and Coombes were the other members of the Cathedral Chapter. Dean Grisdale became Bishop of Qu'Appelle in 1896; Dr. O'Meara, who succeeded him as Dean, was called to his rest in 1902; Dr. Matheson is now our Metropolitan and Archbishop; and Dr. Coombes is our Dean.

The progress in church work here, during the last quarter of a century, has really been wonderful, when we take into account all the drawbacks we have had. St. John's Cathedral and St. John's College have been to Rupertsland what Iona was to Scotland, in the days of St. Columba; they have been the centres from which have gone forth the missionary workers, to whom, under God, we owe the fine results we see around us in the West today.

When good old Archbishop Machray was too much enfeebled physically for the more active work of the Episcopate, it was found necessary to give him assistance, and accordingly, in 1903, Samuel Pritchard Matheson became Assistant Bishop of Rupertsland. In 1904, Dr. Machray died, and Dr. Matheson was elected Archbishop of Rupertsland, in his room and stead. Seventeen years have passed, and we have learned to recognize him as one of the most potent influences, not only in the church affairs of the whole Dominion, but also in all the great movements for the common good of Canada.

Our Archbishop is a grandson of John Pritchard, an Englishman who lived in St. Paul's Parish, and who, in his own day, played quite a prominent part in the

doings of the Province. He left behind him a small book, in which he gave a wonderful account of the stirring times through which he had passed, around the days when Seven Oaks was fought, and the dominancy of the Great Company over her rival was for ever settled. His own father was John Matheson of Kil-donan, one of the original Selkirk settlers of 1815. His mother died when he was quite young, and his upbringing was left to the care of a maiden aunt at St. Paul's. When he was old enough, he was sent to St. John's College, where he attracted the notice of Dr. Machray, by his sterling conscientious work.

In 1877, we find, on the roll of Synod, the name of S. P. Matheson, Master in St. John's College School. In the following year, he was a clerical delegate to the Synod of the Province of Rupertsland. He was also at that time Secretary and Chaplain of St. John's College Ladies' School, where he was instructor in Scripture and Latin. He was a member of St. John's College Council, and was examiner in Hebrew and Latin for degrees in Divinity. In 1880, he was Deputy Headmaster of St. John's College School; in 1883, he was Professor of Exegetics in the College; and in 1884, he became a Canon of St. John's, and Incumbent of the old historic parish of St. Paul's, Middlechurch.

For many years, he was Dr. Machray's right hand in everything; and, there can be no doubt but that his association with the great Archbishop was the very best possible preparation for the work which he was afterwards to assume as the Primate of the Church of England in Canada.

There are hundreds of arm-chair critics who, in their own estimation, could have forged ahead, in church affairs, at a greater pace than he; he has sometimes adopted the "*Festina lente*" policy, to the disappointment of a few; but, as a very distinguished Canadian bishop said to me some months ago,—"*We may not always agree with him in everything; but we do as a body, respect his judgment; and, we almost invariably follow his lead.*"

His example as a parish priest was an inspiration and strength to many a young student going out into

the service of the Church with only a very limited experience. As Canon Matheson, there was no individual, apart from Dr. Machray, whose counsel was more frequently asked for, or more carefully followed.

The progress of the diocese under his jurisdiction has been steady and permanent. In 1894, ten years before he became Archbishop, over 9,000 services were held in the diocese; in 1904, the number was 10,370, and last year it amounted to over 12,000; in 1894, there were 5,895 communicants,—in 1904, 8,291; and in 1919, 11,263; the number of baptisms in 1894 was 1,372; in 1904, 1,384; and in 1919, 1,765; there were 293 marriages in 1894; 526 in 1904, and 599 in 1919; the number of Sunday Scholars in 1894 was 4,700; in 1904, 6,430, and in 1919, 10,003.

I would like here to call your attention to one phase of church work, which every thoughtful person must regard as of paramount importance, namely,—the religious education of the young folks growing up among us. They are the hope of the church,—the church folks of the next generation.

In his poem called "The Children," Charles Dickens says:—

"The twig is so easily bended,

I have banished the rule of the rod;

I have taught them the goodness of knowledge,

They have taught me the goodness of God."

In our boyhood's days, the teaching of religious truth was made a burden too heavy for the young heart to bear; during the last quarter of a century, all that has been changed. Our Sunday Schools are the joy of a very large proportion of those who attend them. And think how they have advanced in numbers. In 1894, 4,700 scholars; in 1919, 10,003. Think too, of the marvellous change that has come about in the teaching given.

His Grace has been from the time of his ordination, a strong advocate of the claims of Sunday Schools.

The establishment of the Public School system of education in Manitoba has ever had in him a warm friend and supporter; and, he was, on several important occasions, of very great service to the cause of higher

education, especially in connection with the University of Manitoba (of which he was appointed Chancellor in succession to Archbishop Machray)—when wise counsel and able administration were needed.

When there arose a desire to form a General Synod, for the confederation of the whole Canadian Church, no one threw himself with greater enthusiasm into the scheme, than did he; no one gave more time and real executive ability to its organization. Indeed it is no exaggeration to say, that the General Synod owes much of its unqualified success to the broad-mindedness and sanctified common sense of Dr. Matheson. Church work in the west, during the last twenty-five years, has gone forward by leaps and bounds. The marvellous flood of immigration, that has come pouring in upon us, has needed much business ability and wise forethought to keep pace with it; but the Archbishop has never faltered in his efforts to meet the demands made upon him for church services and oversight.

The Church of England in Western Canada is a great religious and moral force, that cannot fail to leave its lasting impress upon the land that is to be. In the work of reconstruction and consolidation, she must and will take a very prominent part.

The sapling planted in these parts by John West in 1820, was planted in soil that had been prepared by the wise rules of the Company of Gentlemen Adventurers into Rupertsland; it was a sturdy growth—just needing the refreshing breeze blown upon it by the visit of apostolic Bishop Mountain; when Bishop Anderson arrived, he found a growth for which he was not altogether prepared, and he left it much more vigorous because of his diligent care; the great Archbishop Machray nourished it,—grafted on to it needed elements of new and more varied life, pruned and trained it, as a wise husbandman would do, and when he found it grown beyond his care, by a process of cuttings (as in gardening) he planted eight fine trees, and still left the parent stem vigorous.

The sturdy oak of Rupertsland is growing sturdier every day; and, as time goes on, and thousands come to our shores to settle, they will always find a refreshing shade under its ever spreading boughs.

